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Its remoteness and obscurity and the brevity with which Caesar narrates it tend quite naturally to minimize this great state trial among the Helvetians. It is, therefore, worth while to pause upon the scene and to give to it its proper place and force. Such events are not common. Impeachment of officials in high positions is rare and therefore momentous when it does occur. Why should not the trial of Orgetorix for high treason stand beside the great trials of the world, such as that of Marcus Manlius of Capitoline fame or of Warren Hastings, Governor-General of India, events which involved great national issues and shook the state to its very foundations? Only a few years after this tragedy in Helvetia, Rome, ever fruitful mother of *maiestas*, was the stage for another scene somewhat similar, when Milo was tried for the murder of Clodius, and Pompey's veterans surrounded the court, to the dismay of Cicero and the ruin of his case.

To return to the narrative, on the day of the trial, the tribunal where the high criminal stood in chains, as was the tribal custom, was surrounded by the many thousands of his slaves and clients. If we may infer correctly from the Commentaries, the court was overawed by this demonstration, and Orgetorix did not even plead his case. The magistrates proclaimed a state of martial law, gave the call to arms, and civil war was imminent, when word suddenly came that Orgetorix was dead. Caesar himself heard the rumor, current among the Helvetians, that the despot had met death by his own hand.

Orgetorix, like many another revolutionist, was at least successful in storming the annals of history. His project had failed, but his name remains. Two other historians beside Caesar were convinced that the great agitator was worthy of mention, and no one knows how many others, whose works are no longer in existence, gave him place in their pages. Orosius (6. 7. 3-4) corroborates Caesar's narrative, but Dio Cassius (38. 31) would be misleading without the countercheck of our other authorities, for he speaks broadly of Orgetorix as the leader of the Helvetian migration, and gives no hint whatever as to his conspiracy or his death. One would infer that Orgetorix remained the national leader throughout the whole story.

We wonder if Caesar did not feel and acknowledge a bond of sympathy for this barbarian autocrat. There was really much in the latter's life and actions that perfectly recalls Caesar. The restless ambition, the unbounded plans for national aggrandizement, the political compact of three men, the despotic resistance to constitutional fetters—in these features, Orgetorix and Caesar were kindred spirits. There are strong grounds for believing that the Roman was deeply impressed with the story of Orgetorix. The Helvetian question could have been presented to the reader without as much as the

mention of Orgetorix, for the national cause seems to have been but little affected by the downfall of its original leader. And if, as may be surmised, his trial and death occurred early in the history of the emigration-movement, there is even less reason for Caesar's bringing Orgetorix into the narrative. The brevity which he affects elsewhere would, it seems, have tended to eliminate from the story so remote a character as a long-since deceased nobleman, even though that nobleman had been the instigator of the issue. Caesar unconsciously turns aside to do honor to a man in whom he recognizes his own characteristics.

It has been reserved for France of the last fifteen years to develop a modern namesake of her first Orgetorix. General Boulanger offers a striking similarity to his Helvetian antecedent. In his meteoric popularity, his unscrupulous designs, his public infamy, his disgraceful flight from trial, and final suicide, the late French Minister of War strongly reflects Orgetorix.

A brilliant popular leader, a dangerous conspirator, an ugly foe to justice and law, a suicide—such was Orgetorix, the first on Caesar's roster of Gallic chieftains. Perhaps we should rejoice that, after all, he is but the villain of the preface. The real play opens with Orgetorix's successors.

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REVIEW

Altera Colloquia Latina, Adapted from Erasmus and Edited with Introduction, Notes and Vocabulary by G. M. Edwards. Pitt Press Series, Cambridge, England (1908). Pp. XXIV + 136.

English scholars and teachers have busied themselves more than once lately with efforts to produce books which shall make the path of the beginner in Latin smoother by setting before him for reading in Latin material more or less within the range of his personal experience. Thus P. A. Barnett has produced, in amended form, a Latin version of part of Robinson Crusoe (originally made by G. F. Goffaux; published now by Longmans, Green & Co.).

Mr. G. M. Edwards, Fellow and Lecturer of Sidney Sussex College, Cambridge, has published two little books based on Erasmus and known respectively as *Colloquia Latina* and *Altera Colloquia Latina*. In each book he has freely revised and abbreviated Erasmus's text, to adapt it to school use. Mr. Edwards rightly admires Erasmus's "wonderful command of the best Latin idiom and vocabulary", his "sparkling dialogue", his "graphic descriptions", and his "reflective passages often of great beauty".

In *Altera Colloquia Latina* there is an introduction (pp. VII-XXIV) on the life and times of Erasmus, which is full enough for those who will use this book. Mr. Edwards reminds us, among other things, that Erasmus, though born in Holland, spent

much of his life in England, France and Germany; since he could not speak English, French or German he used Latin as his means of communication. Through the constant use of Latin he developed an easy, natural style, became master of a rich vocabulary, and so was competent to achieve his purpose of writing familiar colloquies which should induct the student of Latin early into Latin reading without keeping him long at the drudgery of the grammar. One part, then, of Erasmus's purpose in writing his *Colloquia* was to supply a means of teaching Latin as a living colloquial language.

In pp. 1-50 fourteen dialogues are given. These are labelled as follows: (1) Not at home. This is based on the story given in Cicero *De Oratore* 2. 276 about Ennius and Scipio Nasica (consul in 191 B. C.). Mr. Edwards does not refer to this passage of Cicero, though elsewhere he is at some pains to point out the classical originals of phrases or thoughts in Erasmus. (2) Tennis. A game of court tennis is described. At one or two places the text will not be clear to American pupils, even after they have read Mr. Edwards's notes. (3) Putting the Weight. The mode of play differs from that in use today. The players make a certain *porta* their goal, and then, starting at a distant point, throw forward again and again till one hits the goal. At each new throw the player starts from the point to which his stone has rolled, not from the place where it struck. (4) Impressions of France. (5) A Country Retreat. (6) The horse-dealer outwitted, a very amusing story. (7) Inns in Germany, a lively account of practices in German hostleries. (8) The Wedding, an imaginative and dainty idyll, in which the Muses and the Graces are represented as visiting the earth to be present at the marriage of Cornelia to Peter Giles, friend of Erasmus. (9) Capping stories, a sort of amoeboean prose poem. (10) The Soldier and the Carthusian. Here a monk answers his soldier brother's jeers at his mode of life and justifies his withdrawal from the world to the seclusion of a priory. (11) The Abbot and the Learned Lady. The abbot complains because in the lady's house *librorum plena sunt omnia*, especially of Latin books, *quia non convenit ea lingua feminis*. In the ensuing argument the lady is triumphant, and concludes with the dire prediction *quare nisi caveritis vos, res eo tandem evadet ut nos praesideamus in scholis, ut contionemur in templis*, to which the abbot piously rejoins *Ista Deus avertat*. (12) The Schoolboy's Day. (13) Supper Philosophy. (14) Sancte Socrates ora pro nobis. This piece begins with the words: *Sacris quidem litteris utique prima debetur auctoritas. Sed tamen ego nonnumquam offendo quaedam scripta a veteribus tam divinitus ut putem animos illorum numen aliquod bonum agitare. Et fortasse latius se fundit spiritus Christi quam nos interpretamur et multi sunt in sodalicio sanctorum qui non sunt apud nos in ca-*

talogo. Then comes a quotation from Cicero's Cato Maior (§§ 83-84 *Siquis Deus largiatur . . . proficiscar*) on the immortality of the soul, which Erasmus declares that he had committed to memory. He then refers to Socrates's utterances in Plato on this same subject, and the selection concludes thus: *An opera, inquit, nostra sit probaturus Deus nescio; certe sedulo conati sumus illi placere. Est mihi tamen bona spes eum conatus nostros boni esse consulturum. Mirandus profecto animus in eo qui Christum non noverat! proinde, cum huius modi quaedam lego de talibus viris, vix mihi tempero quia dicam, Sancte Socrates, ora pro nobis.*

Mr. Edwards's notes, so far as they go, are helpful; for American students more notes might, however, be introduced with profit. Pages 91-105 consist of General Notes on some Parts of Latin Syntax; here various uses of the cases and the moods are classified and illustrated by examples from the selections in this book. Pages 107-135 contain the vocabulary.

Taken all in all this book ought to be useful, not merely to beginners, but to more advanced students as well; the latter can use it for rapid and pleasurable reading and may well gain from it some hint of the flexibility of Latin (we hear too much of its rigidity; Plautus did not find the language rigid) and its adaptability to the expression of a wide range of modern ideas.

Since I wrote what is printed above, I have at last secured a copy of Mr. Edwards's first book, *Colloquia Latina*. Certain features of *Altera Colloquia Latina* had marked the earlier book. The Introductions of the two volumes are identical. The earlier had also contained the General Notes on Some Parts of Latin Syntax and a Vocabulary. Its 52 pages of Latin text comprises 13 dialogues, entitled as follows: On the Way to School; A Lecture on Manners; The Half-holiday; Young Athletes; Young Sportsmen; A lazy Serving-man; A Cretan Rip Van Winkle (the story of Epimenides); The Wanderer's Return; The Dinner-party; Back from the Wars; The Shipwreck; The Drive to Antwerp, or How to preserve Youth; Erasmus and his Godson, on the Art of Knowledge. Of these the Shipwreck is an extremely fine piece of writing; The Drive to Antwerp also I found very entertaining. As in the case of the later volume the notes sometimes leave points obscure on which help might have been extended. For myself I should have liked to see more notes indicating the classical sources whence Erasmus derived so much of his Latin. The perusal of Mr. Edwards's two little books has set to me to reading Erasmus again consecutively. The Latin is delightful in itself; there is the added charm that springs from coming at every turn on phrases or sentences taken bodily from the classic authors,

a charm like that which the reader of Thackeray who knows his Horace well gets from the many, many passages in which Thackeray manifestly had Horace in mind, though there is nothing in Thackeray's words to indicate this to the *profanum vulgus*.
C. K.

AETAS SENESCIT Ex Ulixæ Tennysonianæ

En portum, socii! Navis iam vela tumescunt;
illic oceanus latus tristisque patescit.
O nautae, qui participes iam saepe fuistis
mecum sudoris, rationum, omnisque pericli,
qui laetis animis solem tonitrumque tulistis,
omnibus in rebus fortes ac fronte serena,
paulatim, fratres, ego vosque senescimus omnes!
Conveniunt tamen et senibus decus atque labores.
Terminat omnia mors; prius autem sunt facienda
quae nos cum Divis mortales esse renisos
nec post degenerasse per aevum testificantur.
Vespere vix inito scintillant lumine saxa
et, moriente die longo, nunc luna gradatim
subsequitur; variis trepidat pelagus resonatque
undique vocibus. Haud serum est, socii comitesque,
solum alium stellasque novas petere atque videre.
Solvite et e transtris pariter diffindite sulcos,
murmura dante mari magno; nam stat mihi fixum
navem ultra solem occiduum, qua sidera nostra
aequore se tingunt, propellere, donec obibo.
Forsitan irrequies nos provehat unda deorsum;
forsitan attingamus agros sedesque beatas,
atque virum nobis notum videamus Achillem.
Multum perdidimus, sed adhuc multum superest quod
perpetuet famam factorum et consiliorum
quae per nos iuvenes caelum terrasque movebant.
Aequus inest nobis animus, fortis, generosus;
debilitant nos fatum annique, sed usque volumus
conari, petere ac reperire, et cedere nusquam.

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TRACY PECK

THE SHIP

(Horace, Carmina 1. 14)

Must the flood bear thee seaward once again,
Poor ship? Once more attempt the troubled main?
Nay! to the port, ere striving be in vain.
Thine oars are broken; and the useless mast
Too well affirms how swift the furious blast
That from the South her might against thee cast.
Creaking, the yard-arms dangle in the air;
Nor may thy hull, though lapped with cordage, dare
Billows that flout such impotent repair.
But thou art builded of the Pontic pine?
And thou wouldst boast thee of that famous line?
Oh, empty boast! Oh, desperate design!
Think, when destruction in the wing'd gale
Swoops on thy flying shreds of tattered sail,
What gods may save thee, what laments avail.
Never would wary mariner confide
In fair adornment of his vessel's side:
Beware! The wind shall mock thee, and the tide.

Once my anxiety and bitterness,
Now a deep longing and a sore distress—
How shall my heart know quietude, unless
Thou shun the peril of the frothing seas,
Where only thy swift ruin could appease
The ghastly, silver-shining Cyclades?

EDMUND BARSS

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Apropos of the remarks in THE CLASSICAL WEEKLY, 2. 73, concerning Secretary Root's (supposable) interest in things classical (with which I agree), it may be interesting to know that from September, 1864, for two or three years, Elihu Root taught Greek, among other subjects, in Rome Academy (Rome, N. Y.). Among his pupils was Mr. Sherman, Vice-President-elect, and my father, who was also in Rome Academy at this time, remembers witnessing a lively tussle between Mr. Root and "Jim" Sherman, whose irrepressible jollity more than once proved fatal to proper academic discipline.

New York City.

HARWOOD HOADLEY

A GREEK EPIGRAM

The following epigram from the Palatine Anthology (9. 560) has interest at this time. Crinagoras of Mitylene, who lived in the first half of the first century, had rebuilt his house after an earthquake in his native island, and in his brief prayer to the earthquake goddess¹, gives interesting expression to ancient theories of earthquakes and to his own sensations in actual experience thereof:

Ἐργηλὴ πασῶν ἔνοσι, χθονὸς ἔτε σε πόρτου
ἐλτ' ἀνέμων αἰρεῖ βεῦμα τινασσομένον,
οἰκία μοι βύεω νεοτευχέα· δαῖμα γὰρ οὐπω.
Ἄλλο τόσον γαίης οἶδ' ἐλελιζομένης.

Earthquake, most dreaded of scourges, whatever thy cause, whether ocean's

Current or that of the winds rouse thee to motion, I pray,

Spare thou the house I have newly rebuilt, for I never knew terror

Such as I felt when the earth trembled and reeled underfoot. H. H. YEAMES

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The director of the Forum excavations has been visiting the ruins of Roman Africa. Thamvagadi (or Tivaad) has been generally believed to have been founded by Trajan, but Sig. Boni found that the Trajan walls were built over others, which go back to the beginning of the empire. The magnificent baths and the triumphal arch belong to the period of Trajan and the Antonines; but the library, the theater and the Capitoline temple are buildings which show characteristics of the time of Caesar or Augustus.—From *The Evening Post*, June 13, 1908.²

¹ Is not this the earliest reference to the Quaker cult?

² For a brief reference to the excavations on this site see THE CLASSICAL WEEKLY, 1. 61.